

nest builders, the storers of food and the workers in clay, like the mud wasp and termites. Man set out to fight and outwit; woman to conserve and elaborate; man to explore and wander, woman to settle down and congregate; man becoming dispersive, centrifugal; woman unifying and centripetal; man developing the militant spirit, woman the industrial spirit; for as has been said, woman lighted the first fire and upon the stones of the rude hearth was laid the foundation of industrialism, the beginning of the permanent civilization we enjoy today. She was the founder of society, the primitive social unit, and with her child and the line of her female ancestry she formed the only stable element in society.

To attach man to the group was another matter and to waken a sense of paternity within him was the struggle of the ages. Long before this was accomplished women had formed a tribal family and racial unity, which, in its first rude form, embodied the idea of government, but which is significant to us, as revealing the germ of social unity. If you would learn of all the activities and occupations through which she contributed so much to the general mode of happiness read if you have not already the latest word upon the subject in Prof. Mason's "Woman's Place in Primitive Culture." Its chapters reveal woman in a manifold and difficult role, as food bearer, weaver, skin dresser, potter, the Beast of Burden, the Jack of all trades, the artist, the linguist, the founder of society, the patron of religion. In these opening scenes of the drama of civilization she moves a central and commanding figure, the warning spirit in the affairs of life, her virtues and skill reflected from the heavens by the deities who personate them.

Only in the arts of war is she unskilled, only amid scenes of murder is her presence wanting for, when its discordant notes are heard, her voice is silent, her hands grown gradually skillful in the making and fashioning of implements of peaceful industry, never made a gun, or a murderous weapon. From all these we are told she is excluded, save when now and then a few poor girls earn a pittance filling cartridges, save, as in the days of Tacitus, women carry food and cheer to their husbands on battle fields, save that the good sisters of the Red cross bind up the wounds and minister to the wants of the unfortunate victims.

So we see that the same motive power that prompted woman to strive for development in a material way, is the motive that fills the ages with her patient toil that a home might be created, that impelled her to break with feeble but willing hands the locked doors of Nature's store house that life might be sustained, the motive that worked outward in a spirit directly in contrast with the warlike spirit of the age, that resisted it not but ever came, is the same motive that today reaches out in every organized effort to a higher living, a broader intellectuality, a better order, a purer social structure, a truer fellowship, a larger unity. Militancy and Industrialism in the old relations to civilization have disappeared.

All the enterprises of women embody a hope of the regeneration of the world. They are, in short, the forms by which the spiritual interests of life are trying to get a hearing. If I were asked which of these movements is by its purpose and construction best fitted to convey to society the fullest expression of the spiritual interest of life I would unhesitatingly answer. The woman's club on the department plan. Especially the federated club, or its larger unity. For that says Mrs. Croty is exactly what Federation means. It means an effort to realize for women the human oneness which has been the ideal of the highest and best men and women through all the ages. Not the oneness of sympathy with some

idea or dogma but a oneness in a diversity as wide as the universe. This is an ideal worth working for even if we can not obtain it. Organization was in the air of the century; I felt a passionate desire for it as a girl. It seemed to me that the isolation of women, and their ignorance of each other deprived them of possibilities of strength, narrowed their lives, and shut them in their four walls, self bound in an unconscious prison. That was my inspiration to organized work and the universal response has shown that the time had come when the moral influence of woman could be set free to work blessing for the whole human race. Let no woman ask if Federation will do me good, or help my club, be thankful oh so thankful, that the time has come when you can be one of a great congregation whose existence and influence working toward highness is a strength to all women and a prophecy of a nobler future.

Third Pub. Oct 17.
SHERIFF SALE.

Notice is hereby given, That by virtue of an order of sale, issued by the Clerk of the District Court of the Third Judicial District of Nebraska, within and for Lancaster County, in an action wherein William Stull and Louis Stull, partners as Stull Brothers are Plaintiffs, and Joseph Barrett as Administrator of the estate of Michael Barrett deceased et al Defendants. I will, at 2 o'clock P. M., on the 4th day of November A. D. 1896, at the East door of the Court House, in the City of Lincoln, Lancaster County, Nebraska, offer for sale at public auction the following described Real Estate, to-wit:

The Northwest quarter of Section thirty (30), in township twelve (12), North of range five (5), East of the 6th P. M. in Lancaster County, Nebraska, Subject to a prior Mortgage thereon for the principal Sum of \$1,700.

Given under my hand this 1st day of October, A. D., 1896.
John J. Trompen,
Sheriff.

Oct 31-F

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Orders containing 60 cents in stamps or postal note for same amount will secure 5 packs by express, charges paid. Dec. 12.

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